A

Thankſgiving-Sermon

FOR THE

PEACE:

Preach'd at the Pariſh-Church of *Richmond* in *Surry*, *Decemb* the 2*d*, 1697.

By *Nicholas Brady*, M. A. Miniſter of *Richmond* in *Surry*, and Chaplain in Ordinary to His Majeſty.

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To my Honoured and Worthy Friends, the Gentlemen of the Veſtry, and other Pariſhioners of *Richmond.*

IT is with much cheerfulneſs that I lay hold of this Opportunity, of making you my hearty acknowledgments in publick, for the many great Civilities I have received at your hands: Theſe have laid upon me an indiſpenſable Obligation, of complying with your deſires in more important Matters, than that eaſie teſtimony of my reſpect which you now require: theſe following Papers were ſo much your own, that I cannot juſtly refuſe you the Right to diſpoſe of them; and your engaging me to make them publick, when they have nothing but their Loyalty and Sincerity to

recommend them, is a proceeding answerable to that unanimous rejoycing, with which on our late Solemn Day of Thanksgiving, your Zeal and Affection for the present Government, distinguish'd it self after an uncommon manner. To enflame your Devotion to Almighty God, your gratitude to our Gracious Sovereign, and your Love and Charity to your fellow Christians, as it was the design of the following Discourse, so shall it be the constant and hearty endeavour of

Gentlemen, your most Obliged

and most Humble Servant,

N. Brady.

A

Thankſgiving-Sermon

For the PEACE.

2 Chron. XX. xxviii, xxix, xxx.

And they came to Jeruſalem *with Pſalteries and Harps, and Trumpets, unto the Houſe of the Lord. And the fear of God was on all the Kingdoms of thoſe Countries, when they had heard that the Lord had fought againſt the Enemies of* Iſrael. *So the Realm of* Jehoſaphat *was quiet; for his God gave him reſt round about.*

JEHOSAPHAT was one of thoſe *good Kings of Judah*, who by ſeeking *the Lord God of his Fathers, and walking in his Commandments*, was moſt eminently entituled to the Divine Protection. We find him En-

deavouring throughout the Courſe of his Reign, to root out and ſuppreſs thoſe *Idolatrous Uſages* which had been introduced by ſome of his *Predeceſſours*; and to confirm and encourage the *true Worſhip of God*, in a Devout Attendance upon his regular Service; and we find God Rewarding this his Piety and Integrity, by Fighting his Battels, giving him ſignal Deliverances, and Crowning at laſt all his other Advantages with an undiſturbed enjoyment of Peace and Tranquillity. Such alſo has been the Employment of *our Jehoſaphat*, ſince His happy acceſſion to the Crown of theſe Kingdoms; and ſuch likewiſe are the evidences which God has given, of his favourably accepting thoſe Zealous Undertakings: As he has made it His aim and buſineſs to reſcue theſe Nations from *Idolatry and Superſtition*, and to Eſtabliſh the purity of *true Religion* amongſt us, ſo has God watched over Him with peculiar Providences, he has ſtood in oppoſition againſt all His Adverſaries, and at length to compleat both His Honour, and His Happineſs, has *made his Realm quiet, and given him Reſt round about.* Well then may we, who are Partakers of this Mercy, in a warm emulation

tion of the Men of *Judah*, repair with *our Psalteries, our Harps, and our Trumpets*, with all solemn Expressions of a Devout Thankfulness, *unto the House of the Lord*, even the Church of our God, to magnify the goodness of our *Almighty Benefactour*, and to pay our grateful acknowledgment for so *inestimable a Blessing*.

The Occasion of our coming together being to discharge this Great Duty, the Design therefore of my Discourse shall be to excite you to its performance, which I shall attempt to do after the following Method.

First, I shall Consider the greatness of that *Blessing* which has so lately been vouchsafed unto us, *that our Realm is quiet*.

Secondly, I shall Enquire after the *Authour* of this *Blessing*, and that is *God* himself; *the Realm is quiet, because our God has given us rest round about*.

Thirdly, I shall Examine the *Method of the Divine Wisdom*, for procuring us this *Blessing*; it was by putting his *fear upon the*

Neighbouring Kingdoms, and convincing them that *he fought againſt our Enemies*.

Fourthly, and Laſtly; I ſhall ſhew *what is required of us* in return to this *Bleſſing*; we muſt *come with Pſalteries, and Harps, and Trumpets, unto the Houſe of the Lord*; we muſt give all decent and cheerful publick Evidences of a Univerſal Religious gratitude.

Firſt then, I ſhall conſider the greatneſs of that *Bleſſing* which has ſo lately been vouchſafed unto us, *that our Realm is quiet*.

The *Quiet of a Realm*, or the *Peace of a Nation*, is the greateſt and moſt valuable of all Temporal *Bleſſings*; it is the Confirmation and Security of all other Worldly Enjoyments, which cannot properly be call'd our own, 'till this fixes our Title to them, and warrants their Poſſeſſion. The moſt envy'd *Wealth* may be ſoon imbezeled, and become the pillage of a *Licentious Enemy*; the greateſt affluence of *Plenty*, may be waſted by the rude incurſion of *Foreign Invaders*; and that Land which was before *like the Garden of Eden*, may thus be ſoon converted *into a deſolate Wilderneſs*:

Liberty,

Liberty, the moſt precious Jewel of our Lives, is expoſed to the Arbitrary Power of the *Conquerour*; and *Property* in time of War is nothing but a Name, ſince the longeſt *Sword* is then the meaſure of *Juſtice*. Thus all thoſe things which make our Lives delightful, to which we uſually affix our value and eſteem, depend in thoſe Seaſons of tumult and diſorder, upon the ſucceſs of a *Siege*, or the event of a *Battel*: But *Peace* is that firm and unalterable *Tenure*, by which we hold all the good things of this Life, without any danger of loſs or alienation; by *that* we *ſit ſecurely under our own Vines*, and every Man *enjoys the fruit of his Labours*; *that* allows no encroachments upon the *Rights* of others, but reduces them to the Standard of *Law* and *Equity*; when *that* abounds *within our Walls*, then *Plenteouſneſs* Flouriſhes *within our Palaces*, and is not liable to the danger of too ſudden an alteration; *then* are we aſſur'd that our *Freedom* runs no hazard, when *there is no leading into Captivity*; and that our ſatisfaction ſhall be compleat, when *there is no complaining in our Streets*: Thus are they refreſh'd both in Soul and Body, to whom *is revealed the abundance*

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of Peace. But if ever *any Bleſſing* of this Nature, was highly enhanc'd and made more agreeable, by the moſt remarkable Characters of Honour and Advantage, *that Peace* whoſe Concluſion we now gratefully Solemnize, may juſtly pretend to a more than ordinary Conſideration; in which we have obtain'd a *Victory* without *Blood-ſhed*, and reap'd all the profit that a ſucceſsful War could give us, without any Expence of Lives, either of our ſelves, or our fellow Chriſtians. By *this* the Credit of the Nation is Eſtabliſh'd amongſt Foreigners, who are convinc'd of the Weight and Terrour of *our Arms*, by the Beneficial Conditions which are given us for laying them down; by *this* we have gain'd what we have been contending for ſo long, the Security of our endanger'd and almoſt ſupplanted *Religion*, from that inundation of *Popery* which had like to have overwhelm'd it; the Protecting and Defending our invaded *Priviledges*, from the too viſible Encroachments of *Arbitrary Tyranny*; the reducing our *Laws* to their proper uſe, for *the puniſhment of Wicked Doers, and for the praiſe of ſuch as do Well*, which were formerly wreſted from their Primitive Inſtitution, and

and made to Patronize and palliate the moſt notorious Injuſtices; and the ſettlement of our *Government* in the hands of *that Prince*, whom the Deliverance he wrought for us advanced juſtly to the Throne, and the general conſent of the Nation confirmed in it. Whatever *former Succeſſes* we may have met with, during the courſe of a tedious and expenſive *War*, they carried always along with them ſome ſenſible allays, that leſſened our joys, and damped our ſatisfaction; they were either accompanied with ſome loſs on our ſide, or attended with ſome diſaſtrous accident elſewhere, or embiter'd by the pain we were in for *that precious Life*, which was continually expoſed for the gaining theſe advantages: But *Peace* gives us a Pleaſure that is *pure* and *unmixed*, and has nothing that can ſully the *Beautifulneſs of the Proſpect*. If we look *backwards*, we view indeed a *Scene* of Miſeries, but ſuch as we have paſt over, and which only ſerve like *Shades* in Painting, to ſet off the *lightſomeneſs* of our preſent happineſs; If we caſt our Eyes *forwards*, we ſee nothing before us, but Quietneſs and Security, Sereneſs and Tranquility: *Now* the Adventrous *Merchant* may purſue his Traffick,

Traffick, and make the Wealth of both *Indies* meet together in his Coffers, without running any hazard from Man, his fellow-Creature, and yet an Enemy more dreadful than the Winds and Seas: *Now* may the tender and indulgent *Mother*, look with delight upon her hopeful Iſſue, without fearing to have him called from her by Honour or by Intereſt, and expoſed to the rough Encounter of a Bullet or a Sword: *Now* may the inquiſitive and induſtrious *Traveller*, bring home the knowledge of *other* Countries *to his own*, without meeting the ill effects of Enmity abroad, or labouring under the hardſhips of Suſpicion and Impriſonment: *Peace* has opened to us the moſt diſtant Seas, *Peace* has unlock'd the remoteſt Lands; and at once gives us leave to *look abroad ſafely*, and an inclination to *ſtay at home contentedly*; for now thoſe Contributions which we bore with ſuch uneaſineſs, (for the Carrying on a *War* that was both juſt and neceſſary, and whoſe happy Conſequence has been an *Honourable Peace*) theſe, I ſay, which like *Phyſical Potions* to a *Diſtemper'd Body*, however wholſom they were, yet were ſtill unpalatable, will ſoon be diſ-uſed and laid aſide, ſince

Peace

Peace is reſtored to us, *that Health of the Nation*; *Union* which is the bleſſed effect of *Peace and Quietneſs*, as *Diviſion* is the curſed product of *War and Confuſion*, will once again be found within *our Iſrael*; and convince us *how good and how pleaſant a thing it is, for Brethren to dwell together in* Unity: *This Univerſal Medicine* will cloſe all our Breaches, heal all our Sores, and compoſe all our Differences. And I would to God, that all the divided Parties in theſe Kingdoms, tho' they may hitherto have been miſled by Prejudice or Intereſt, would henceforward be *at peace with one another*, as *God has made their Enemies to be at peace with them*; and would make this our *Realm quiet within it ſelf*, as *God has given reſt to it round about*. And this leads me to the Conſideration of my

Second General; namely, To Enquire after the *Author* of this *Bleſſing*, and that is *God* himſelf; *the Realm is quiet, becauſe our God has given us reſt round about.*

So many viſible appearances of the Divine Providence, have entituled *God* to the ſole Honour of this *Bleſſing*; that it would be a direct *robbing him of his Glory*, to pretend to

aſcribe it to *any other*; he having acted for us in this Caſe, according as he expreſſes himſelf by the *Prophet Iſaiah*, and *I looked and there was none to help, and I wondred that there was none to uphold, then mine own arm brought Salvation*: *the Lord* indeed *looked down from Heaven, and beheld from the Habitation of his Holineſs and his Glory; his Zeal, and his Strength, and his Mercies, and the ſounding of his bowels towards us were not reſtrained*; he remembred *that* he was *our Father*, and viewed us with the tenderneſs of *that dear Relation*; and *tho' Abraham were ignorant of us, and Iſrael acknowledged us not; tho'* our greateſt Humane Dependencies failed us at our need; yet he graciouſly reflected, *that he was our Father, our Redeemer*, and that his Mercy as well as *his Name was Everlaſting*. What *Power* leſs than *his, in whoſe hand are the hearts of Kings as the Rivers of Waters, and he turns them whither ſoever he will*, could have chang'd the Inclinations of our Potent *Adverſary*, from his deep Deſigns of Enmity and Oppoſition, to ſuch reaſonable terms of Friendſhip and Alliance? What *Wiſdom* leſs than *his*, who

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can *bring order out of confuſion*, could have united ſo many different Intereſts as one, and made them joyntly conſent to Propoſals of Agreement? What *Goodneſs* leſs than *his, whoſe Mercy is over all his Works*, could have pardon'd our manifold provocations, our murmuring and repining at his Diſpenſations, our groſs unthankfulneſs for former Mercies, and conferr'd on us a Favour which we ſo little deſerv'd? What *Authority* leſs than *his, to whom the greateſt Kings are but as the duſt of the Ballance*, could have over-rul'd the Ambition of our Powerful *Oppoſer*, and conſtrain'd him to give up thoſe Advantages at once, which he has been ſo long and ſo induſtriouſly acquiring? *God* was certainly the *Authour* of ſo unexpected an Alteration; and we may well conclude that *it was the Lord's doing, becauſe it is ſo marvellous in our Eyes*: Therefore *not unto us, O Lord, not unto us, but unto thy Name be the praiſe given, for thy loving mercy, and for thy truths ſake.* But as we are oblig'd to *render unto God the things which are God's*, by aſcribing the chief Honour of our Deliverance to *him* as the *Supream Authour* and Fountain of it,

ſo muſt we take care alſo, *to render unto Cæſar the things which are Cæſar's*, by paying a juſt meaſure of gratitude and acknowledgment, to *our Gracious Sovereign*, the Happy *Inſtrument*, which *God* has made uſe of for conveying to us this *Bleſſing*; for theſe two Duties which our Saviour has joyn'd together, *God* forbid any true Son of the *Church* of *England* ſhould ever put aſunder. God uſually works by ſecond Cauſes, and he has apparently made uſe of them in this great Performance; the *active Courage*, the *prudent Conduct*, the *untainted Honour*, and the *unwearied Induſtry* of *our Prince*, have next under *God* been the undoubted means, of drawing down upon us ſo important a Bleſſing. With how ſteady a *Reſolution* did he ſtem all the Dangers, and run through all the Labours of an Eight Years Warfare; at once by his Example giving life to his *Followers*, and ſtriking a terror into his *Oppoſers*! With how admirable a *Sagacity* did he unravel the Counſels, and penetrate into the Deſigns of his Intriguing Enemies; and with how Judicious a *Management* did he unite together, the diſagreeing Maximes of a numerous Confederacy? With how deſerved a *Reputa-*

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tion of *Faithfulneſs and Integrity*, has he adjuſted all the Concernments of ſo conſiderable an *Alliance*; and eaſily reconcil'd whatever Difficulties were ſtarted, by having them *ſafely* referred to his deciſion! How *intent* has he been upon the great Work he was employ'd in; and how little has he ſpared either His *Pains* or His *Perſon*, when the *publick Good* inclined him to be laviſh of either! Such is the *Prince* with which *God* hath bleſſed us, and through whom he has imparted *this ſignal Bleſſing* to us; a *true Defender of the Chriſtian Faith* in its utmoſt purity and perfection; a Careful and Affectionate *Father of his People*; their *General firſt*, and their *Peace-maker afterwards*: *His Dangers* have been the purchaſe of *our Safety*; *His Watchings* have made us to *Sleep ſecurely*; and *His Hurry and Fatigues* in *War* abroad, have given us *Peace and Quietneſs* at *Home*: Our gratitude therefore in a due proportion, ought to *touch* upon our *Prince*, tho' it muſt *terminate* in our *God*; to whom we ſtand indebted, not only for *this Great Work*, but for the *Inſtrument* too with which he wrought it; and who has accompliſh'd our Deliverance after ſo wonderful a manner, as has

has his own Character viſibly ſtamped upon it. And this brings me to my

Third Particular; namely, To examine the *Method* of *the Divine Wiſdom*, for procuring to us this *Bleſſing*; it was *by putting his Fear upon the Neighbouring Kingdoms*, and convincing them that *He Fought againſt our Enemies.*

That we, who were always out-numbred by our Adverſaries, who were weaken'd in a great meaſure by our inteſtine Diviſions, and had our Affairs perpetually embroil'd by ſuch as were Enemies to the proſperity of *our Government*; that we, whoſe Aſſiſtances were ſo long delay'd, and ſo often fell ſhort of the expected value; who beſides had the Sinews of our War quite cramped, by the *neceſſary* but *dangerous* Regulation of our Coyn; that we ſhould be able to ſtruggle through all theſe Difficulties, to extricate our ſelves from ſuch a crowd of Inconveniencies, and to reduce an Enemy to terms of Reaſon, who was poſſeſſed of all the contrary Advantages; is an event ſo ſtrange, that it could never have been effected, but by *God*'s appearing to be *on our ſide*, and ſpreading *his Fear over the Countries that were about us*,

us: when they ſaw that *God Fought againſt our Enemies*, they found there was no ſafety but in *being our Friends*; and they were abundantly convinc'd that God *was on our ſide*, by many ſenſible Teſtimonies of his Favour and Protection: It will be no improper Entertainment upon a *Day* of *Thanksgiving*, to take a ſhort review of ſome Remarkable Inſtances, in which *God* eſpouſed the Cauſe which we ſtand for; eſpecially if we conſider, that theſe were ſo many ſteps, by which he Conducted us to the *Bleſſing* of *this Day*; ſo many Evidences of his *Fighting againſt our Foes*, and ſpreading *his Fear over the Neighbouring Kingdoms*, till he had diſpoſed *our Enemies to be at peace with us*: If we will reflect upon the happy alteration of our Government, the *Pledge* of thoſe Bleſſings which this Day has *made good* to us, we ſhall find the Change to be ſo ſudden and ſurprizing, that nothing but *an Almighty hand* could have performed it; none but he who fram'd the *Machine*, and underſtood the ſeveral *Movements* of it, could ſo unexpectedly, and with ſo little noiſe, have ſhifted ſo important a *Scene* in the *World*'s great *Theatre*; that a *Prince* at the head of an Army of *Engliſh-Men*,

Men, who had made it his whole buſineſs to careſs and indulge them, ſhould univerſally be deſerted by them, and loſe the Field and three Kingdoms without ſtriking a ſtroke, is a thing that cannot be parallel'd in *Hiſtory*, and which can only be reſolv'd into the over-ruling *Providence of God*. If we attend our Great Deliverer in his *Iriſh Expedition*, and conſider againſt what odds *that Kingdom* was recover'd; we ſhall find the Divine Favour to have gone all along with us, and to have taken our Forces into its immediate protection; the *Boyne* and *Aghrim* are ſuch Proofs of this, as will never ſlip out of a thankful remembrance. If we croſs over to *Flanders*, and view the Scheme of Actions there; to omitt many others, the taking of *Namur* in the face of a *Royal Army*, will be ſuch a clear Argument of *God's Fighting our Battels*, as can neither be queſtion'd nor confuted: If to this we add, that conſtant Care with which God has ſtill watched over the *Perſon* of our *Protector*, how he has always defended *that important Life*, in which the ſafety of theſe Nations is virtually contain'd, from the *open Aſſaults* of his *Warlike Antagoniſts*, and the more dangerous Attempts of *private Treachery*

chery and Aſſaſſination; if we will meditate upon theſe Occurrences ſeriouſly and conſiderately, we cannot but confeſs that *God* has ſtrongly atteſted his allowance and approbation of the Cauſe we are engag'd in: It is no wonder then, that the *Fear of God ſhould fall upon the Kingdoms of the Countries near us*, nor that they ſhould be induced by ſuch Conſiderations, to enter into Alliance and Affinity with us: It is no wonder, that upon the view of ſuch a ſeries of Deliverances, they ſhould *cry out among the Heathen, the Lord hath done great things for them*; the only wonder would be, if we ſhould be *ſilent*, and not *eccho* to them from our grateful hearts, *yea, the Lord hath done great things for us, whereof we rejoyce.* And this brings me in the

Fourth and laſt place, To ſhew what is required of us in return to *this Bleſſing*; *we muſt come with Pſalteries, and Harps, and Trumpets, unto the Houſe of the Lord*, we muſt give all decent and cheerful publick Evidences of a Univerſal Religious Gratitude.

And here we ought to adore the goodneſs of our *God*, who requires nothing elſe at our hands for ſo ineſtimable a Mercy, but that which is

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both eaſie and entertaining. *Praiſe* is ſuch a part of *Divine Worſhip*, as is delightful in its very Nature; *a joyful and pleaſant thing it is to be thankful*: and therefore in *this Religious Exerciſe* the Bleſſed Spirits in Heaven are continually Converſant; it being ſo far from *diminiſhing* their happineſs, that it is *a conſiderable ingredient* of their Infinite Felicity: yet *this moſt cheerful Tribute* is what *God* chiefly expects from us; and he thereby makes our *acknowledging* his Favours, to be as pleaſing and agreeable as the very *receiving* them: How monſtrous an ingratitude would it then be, to deny him *this comfortable teſtimony* of our reſpect! *Give unto God*, ſays *David*, *the honour* due *unto his Name*; intimating thereby, that it is no voluntary or arbitrary act; that it depends not barely upon our good will, but it is the payment of a juſt and lawful Debt: God indeed ſeems to *indent* with us for a return of this Nature; *Call upon me*, ſays He, *in the day of trouble*; *ſo will I deliver thee, and thou ſhalt Glorifie me*: It is therefore as well a piece of *injuſtice* as *unthankfulneſs*, to defraud *God* of *this his Glory*; by not magnifying his Name for any Mercy we receive. But eſpecially when we meet with an *Extraordinary Bleſſing*,

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we muſt then proportion the expreſſions of our Gratitude, to the greatneſs of the Benefits which are conferr'd upon us; and therefore we can never be ſo thankful as we ought, unleſs we firſt duly weigh the Mercy imparted, and then ſtretch our gratitude to an anſwerable proportion: *the Bleſſing* of which we are now diſcourſing, is one indeed of the *Firſt Magnitude*; the moſt Remarkable that this Nation has experienc'd, not only for ſome *Years* but *Ages* paſt; and ſhall we then think it ſufficient to be coldly affected, or weakly to pay a languiſhing acknowledgment? No, the return which God expects muſt be vigorous and hearty; ſuitable to the *Power* he has exerted in our behalf, and proportionable to the *Goodneſs* he has manifeſted in our favour? And as theſe have had no other bounds but thoſe of *his Infinity*; ſo muſt ours be limited by nothing but *our own Impotency*; we muſt ſtrain our ſelves to the very utmoſt extent of our *Ability*, and our want of *Power* muſt be ſupplied by our *Deſires*; the Conſideration of it muſt kindle within our hearts, the ardent flames of a devout gratitude; ſuch as may at once be lively and permanent, and *out-laſt* and *out-ſhine* our *Bonfires* and *Illuminations*. Not that theſe *Publick* In-

ſtances of our Thankſulneſs muſt be wanting; or that it will be ſufficient to ſay we are thus affected, without the cuſtomary indications of of it; a true Joy will make it ſelf be taken notice of; and he is but a *Hypocrite* who pretends to be touched with it, and yet gives no other Evidence but his bare word for it: Particularly, where the *Bleſſing* is *National* and *Publick*, there muſt the Devout *Rejoycing* be *General* and *Univerſal*; that all thoſe who are ſharers in the *Beneſit*, may be joyntly concern'd in the *Returns* of Gratitude; the *gayneſs* then of our *outward looks*, muſt be a ſenſible proof of our *inward Cheerfulneſs*; our mouths muſt be filled with *Praiſes*, and our tongues muſt reſound with *Joy*; and that raviſhing Delight with which our *Souls* are enliven'd, muſt ſhine out and be diſcover'd in all our *Actions*. But if we would diſcharge this Duty ſucceſsfully, let us take care above all things to ſet off this our Thankſulneſs, with theſe two agreeable and indiſpenſable Qualifications, *Piety towards God*, and *Charity towards our Brethren*. As for *Piety towards our God*; we are told in the *Text*, that the Men of *Judah*, to expreſs their Joy, *went unto the Houſe of the Lord*; the propereſt Place certainly

certainly for our Devout Acknowledgments; a Place, that will inſpire us with a becoming *Reverence*; which will correct the *too light jollity* we may perhaps have taken up, and temper it with a due mixture of *veneration* and *reſpect*: and this *awful* poſture of mind, which is not at all inconſiſtent with the trueſt *cheerfulneſs*, muſt attend us through all the *Circumſtances* of our *rejoycing*; a *devout* thankfulneſs is the Duty we are to Exerciſe, and therefore we muſt baniſh from it all *Profaneneſs* and *Impiety*; the Mercies of *God* were deſigned to make us *better*, and we muſt therefore take care that we are not made *worſe* by them: He that is *Drunk* to ſhew his *Gratitude*, *Sacrifices a Swine upon the Altar of his God*, which is the moſt provoking of all Abominations: He that pretends to a *thankful Heart*, and yet has it beſet with Favourite *Luſts*, brings the *Ark of God* amongſt uncircumciſed *Philiſtines*, and the conſequence of it will be fatal and deſtructive. In a word, we cannot be ſaid to be truly thankful, unleſs we *love* our *Benefactour*; nor can we be ſaid to *love* our God, unleſs we keep his Commandments: all other methods of our acknowledgements, without this are but ſpecious *Hypocriſies*; this

this is the true *Criterion* and *Touchſtone*, by which a *real* Gratitude is diſtinguiſhed from a *formal* one. But farther, we muſt alſo on ſuch Occaſions of Rejoycing, extend our *Charity* largely *to our Brethren*: we are then moſt truly ſenſible of *God*'s goodneſs to us, when we endeavour to tranſcribe that great *Original*, by doing good to *others*, as far as in us lies: Thus were the *Jews* order'd to expreſs *their* thankfulneſs, for that great and ſignal *Deliverance* which they had, from the fury and malice of *Haman the Amadathite*; they were not only to make it *a Day of Feaſting and Joy*; but *of ſending Portions to one another, and Gifts to the Poor*; *Brotherly Love* and *Charity* were to be its main Ingredients; and indeed, it is the proper effect of a devout thankfulneſs, to ſoften the Heart and to enlarge the Bowels; and to inſpire us with ſo true a love of *God*, as will not fail to extend it ſelf to all *his Children*.

Thus if we proceed according to this Method, we ſhall duly comply with the Engagements we lie under, and acquit our ſelves as we ought of the Duty that is incumbent on us; we ſhall after an acceptable manner acknowledge

ledge the Divine Favour, *in making our Realm quiet, and giving Reſt to us round about.*

Let us then who have now received ſuch a *Bleſſing*, as the modeſty of our Hopes could hardly aim at, look up to *God* the *Authour* of it, with Souls that are filled with *Gratitude and Love*; and with firm Reſolutions to anſwer his gracious End in it, by the unblameableneſs hereafter of our Lives and Converſations: From thence let us turn our Eyes upon our *Gracious Sovereign*, the bleſſed *Inſtrument* of our Quiet and Tranquillity; and let the ſenſe of ſuch Obligations imprint upon our Hearts, the laſting Characters of *Loyalty and Affection*: let us laſtly take a view of our *Fellow-Subjects*, our *Sharers* and *Companions* in the Benefits we have received; *Peace* has united us in one common band of Amity; let us improve this Opportunity 'till the Union is ſo intimate, that nothing may be able to diſſolve it hereafter: Let all our *private* Feuds and Animoſities, find a common Grave with our *publick* Enmities; and *the God of Peace and Conſolation grant us to be like-minded one towards another*: then will *this Bleſſing* be an *earneſt of greater*; *this Devout Rejoycing* will be but a *prælude, to that*

Joy

Joy of our Lord which *no Man can take from us*; and this *outward Peace* will but lead the way, to that *inward Tranquillity* which results from a good Conscience, and *to that Peace of God which passeth all Understanding.* Now to God the Father, Son, and Holy Ghost be ascribed all Honour, Power, Might, Majesty, and Dominion, henceforth and for evermore, *Amen.*

FINIS.

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